MUTINY

A PAPER OF
ANARCHISTIC IDEAS
& ACTIONS

56 November 2010

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EDITORIAL

Last month mutiny zine collective held a discussion night at Black Rose to critically reflect on the work we've been doing and generate ideas about how we can do it better. Some questions we asked included, What is the point of an anarchist publication in Sydney today? What are the challenges of making a publication and getting it out there? How can we make our publications more relevant to current struggles and what are some examples of successful publications we can look to, at home and abroad? We by no means answered all of these but we did come up with some ideas that might improve the zine. One of them was the idea of having an editorial.We felt it would be useful to regularly report and reflect on the process of producing the zine, to make our reasons for including particular articles every month more explicit. We felt that a problem with the zine was the appearance, sometimes true, that articles were being included fairly randomly rather than Mutiny Zine having a set of criteria that helps us decide which pieces to publish.

Some of these criteria are: current events; accessibility of language; articles that relate praxis - where theory and practice meet; emphasis on local actions, campaigns, discussions and dialogue, in the context of global currents.

We also reaffirmed our commitment to distributing the zine more widely in Sydney. We hope to publish articles by radical collectives in Sydney to make the zine as relevant as possible to struggles that are going on in our communities in the present. For this month, a letter was submitted to us by a collective working around the housing crisis about their most recent action which was to publicize an eviction of a squatted house in the inner-west. We also include the manifesto from Still Fierce: Sydney Intersex, Sex, and/or Gender Diverse Collective. We would also like to invite the wider community and readership to be involved in the process of that we'd outlined above and to write to us about what publishing criteria we should use, what topics we should be covering more of, what's good and what sux about the zine, and any answers to the questions posed above.

Love and solidarity, Mutiny collective xx

Correction: We apologise that we gave LASNET's contact details for a conference that they weren't involved in organizing ('Latin America Solidarity Conference', In upcoming events, Mutiny #54.).

EDITORS FOR THIS MONTH: Mambutu Nizwa, Phoenix, Dumpstered Twin, L Dog, Syzygy

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Brief News

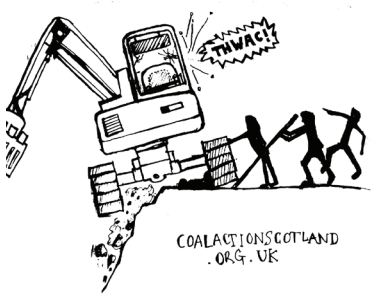
Wonthaggi, Victoria
Seven protestors were arrested on 20th October after blocking an access road to the Wonthaggi Desalination Plant construction site with a caravan. The protesters were demanding secret files on demonstrators gathered by police and given to Aquasure, the private consortium who owns the site. The protestors also demanded the Brumby Government release a full costing of the desalination plant and how it will affect the price of water. It has been estimated the desal plant, the largest private public partnership in the world, will cost Victorian taxpayers twenty-four billion dollars. The Brumby Government has hidden details of the cost of this financial and environmental disaster behind "commercial confidence" as it effectively privitises Melbourne's water supply and hands it over to multi-national corporations.

Villawood, Sydney
On Monday 15th of November 41 year old Iraqi man Ahmad Al Akabi committed suicide in Villawood Detention centre. He had been in immigration detention for over a year, at Christmas Island then at Villawood. On Wednesday detainees protested by starting fires, refusing food and 5 detainees begun rooftop protests. The man's death was the second suicide at Villawood in just over 2 months.

Jaitapur, India
More than a thousand local people took action against a proposed nuclear part in Jaitapur, Ratnagiri district in India. The park would comprise up to six large nuclear reactors and be the world's largest. 600 were arrested and 700 continued the protest, risking arrest. In addition to the inherent hazards of nuclear power, the project threatens the livelihoods of about 10 000 farmers and fishermen and their families. People are against forced acquisition of their land by the government. They consider their land to be of much more value than a job at NPCIL and some money in lieu of the land. The local people have unanimously rejected the compensation package offered by the government. They want their land and fisheries, not paltry compensation. The project is characterized by shocking neglect – from the choice of an earthquake-prone and ecologically valuable site, to a timetable that leaves insufficient time to review the risks of the nuclear reactor design, not yet in operation anywhere in the world. Satyajit Chavan, an activist protesting in Jaitapur, said: "It seemed more like a police state, where emergency measures are evoked to apparently maintain law and order. The state seems to act against wishes of its own citizens."

Happendon, Scotland
The Happendon Wood Action Camp (THWAC) was occupied on 12th September 2010 to resist the destruction of the Douglas Valley by Scottish Coal and SRG Estates. Its purpose is not just to prevent one development from taking place, but to act as a base for direct action against opencast mining and the fossil fuel infrastructure in the Douglas Valley area, one of Britain's

most intensive areas of fossil fuel production. Actions that we at Mutiny Zine have heard so far have been; the repeated locking of gates to stop the traffic of coal trucks, paint bombing security buildings & the sabotage of earth movers and a borehole drilling machine. They also have had consistent skillsharing and action workshops at the camp.



Argentina

On October 20, agents of the Railway Union killed Mariano Ferreya. The 23-year-old student activist was supporting railway workers who took direct action in protest at their conditions. As outsourced workers, over 100 had recently lost their jobs, while those still in work were earning up to 70% less than their colleagues affiliated to the unions. They were demanding to be admitted into the union with the same benefits. The union wasn't having any of it. They sent in a gang to ambush the protesters. There were gun shots. Mariano Ferreyra was shot in the chest. Another woman was shot in the head, while one man took a bullet in the thigh. His death has led to widespread protests in Argentina. Thousands of people have marched in Buenos Aires, and the CTA called a general strike in protest.

United Kingdom

An Angolan man was suffocated to death by G4S guards who were forcibly deporting him back to Angola, they used handcuffs and 'restraint' techniques which involved putting pressure on his back and pushing his head into his lap.

According to witnesses he struggled and shouted for ten minutes, "I can't breathe, they are going to kill me" whilst being held down by the G4S guards. Many passengers were pushed away from him into first class to avoid them seeing the reality of migration politics in the UK.

He lost consciousness and was taken to hospital where he was pronounced dead. G4S released a statement to the effect of: "a detainee was ill and on the flight and died in hospital".

According to one of two witnesses who had actively voiced their concerns to plane's captain: "He was asking for his medication, with a minder telling him, 'You'll get your medication in Nairobi.' The man called out 'Help, help' repeatedly and shouted that he would kill himself in Kenya [if the deportation went ahead]." They were thrown off the plane and questioned by police under anti-terrorism powers.

This is the reality of the murderous borders, people who don't fit into the correct 'citizen' model, who don't have the right papers, who don't 'belong' in the UK are brutally treated and deported with fatal results. Whether or not the deaths occur in the detention centre, on the flight, after deportation, during a dangerous illegal border crossing is irrelevant, the fact is Borders Kill!

Fuck their deportations, solidarity to all migrants and especially the Mubenga family at this time. No Borders.

'Dear Neighbours'

A letter from evicted squatters

This letter was submitted to us by members of a collective working around the housing crisis about their most recent action-to publicize an eviction of a squatted house in Sydney's inner-west.

'Dear Neighbours,

As you may or may not have known, we (a group of mostly students) were occupying number 41 Philpott St. until we were recently evicted. The house was empty for several months before we decided to move in, and will remain empty after we have left. There is a problem with rising damp (which isn't very obvious) and the owners are not legally allowed to rent it out. However, the house was structurally sound, without presenting any risk of serious injury.

Most of us chose to squat because of how expensive living in Sydney has become, not only for students. More than two thirds of students are under rental stress and they spend more than half their income on rent. And as you guys are probably aware, rental prices continue to increase. There are over 100 000 abandoned houses in Sydney. There isn't a lack of housing in Sydney, the housing is just more readily available for those who can manage to afford it. Property owners and landlords can sit on an empty house for an unlimited amount of time, and while squatters do not pay full market rent, we are usually quite diligent in maintaining the condition of a place and making good use of valuable space.

I guess we're trying to negotiate differently, without over stressing money and offering other services to compensate. I mean to sum us up, we're circus performers, language translators, musicians, bike mechanics, nurses, teachers, composters and environmentalists, and we try to bring many things to the community which make Marrickville and Newtown colourful areas to live in. But, this is also the reason why rental prices are increasing and we can see the processes of gentrification.'

THE STATE AND BOSSES ONLY UNDERSTAND ONE LANGUAGE... STRIKE, BLOCKAGE, SABOTAGE!

Since several days many initiatives flourish everywhere: blockages of "lycées" (2), railway stations, refineries, motorways; occupation of public buildings, workplaces, shopping malls; targeted power cuts; ransacking of election committee rooms and town halls...

In each city these actions are intensifying the balance of forces and showing that numerous are those who are not satisfied anymore with shapes of actions and mottos imposed by the union leadership.

In the region of Paris, within the blockages of high schools and railway stations, within the strikes in primary schools, within the workers' pickets before factories, there are inter-professional assemblies and collectives of struggles trying to break isolation and categories separations. Their starting point is self-organization to answer to the necessity to appropriate our struggles without the mediation of those who pretend to speak on behalf of the workers. We are numerous who don't get organized according to the usual shapes of the strike on a workplace and nevertheless who want to contribute to the general movement of blockage of the economy. Because this movement is also an opportunity to go beyond the sole issue of retirement, to ask the question of work, to develop and to put together a criticism of the exploitation.

From these questioning, we decided this Saturday to occupy the Bastille Opera. It was about disrupting a performance live broadcasted on the radio, to be trouble-makers in a place where cultural commodity is circulating and to organize an assembly in there. All together we were thus more than one thousand on Nation Square around the banners "bosses only understand one language: strike, blockage, sabotage" and "against exploitation, let's block the economy", and also with the desire to overcome the closely delimited framework of the union demo. We went back from beginning to end of the procession (3) to the place of the action, and to finally initiate a free demonstration, although surrounded by a large contingent of police. Very quickly, more than one hundred plain-clothes cops, helped by the

union team of stewards (4), divided the procession in two, preventing a certain number of people to join us. With eggs and firecrackers we have as much as possible taken the pigs away from our demo and ultimately we left some traces on our way. Let's recall in passing to those who don't find anything better to do than to speculate about infiltrated policemen from pictures stolen by journo-cops (5) that it's out of the question to lament over two shop windows of banks whose attack only constitutes a mild answer to the Capital's violence.

Once we reached the end point at Bastille, only about fifty people finally entered in the opera, because of police pressure and confusion, while the others chose to disperse. Cops who had deployed on the square succeeded in arresting about forty people who have been kept in police custody in several police stations. Monday evening, most of them have been released, but at least 5 others aren't and will come up before the judge this Tuesday and would be prosecuted for forming an armed crowd and damages caused as an organized group.

As ever, the power chooses to repress fast and strong, hoping to accentuate or to create separations (between reasonable unionists and "hardliners" (6), between "lycéens" (7) and "casseurs" (8)…) and to break everything that participates in making emerge a real balance of forces against the state and bosses. The police draw their "flashball" and "tonfas" against "lycéens" a little too much vigorous. Workers of refineries are assaulted by cops but they also are directly threatened by prosecution and requisitioning by the "préfet" (9). The combative demonstrators who will decide to not disperse peacefully could end up in prison, as it happened in Saint-Nazaire. Since the beginning of the movement more than 1,000 people have already been arrested…

The increasing number of initiatives escaping the usual gravediggers of the struggles is a clear refutation to all those who would like to isolate some black sheep and prevent the protest to call into question what is daily accepted, beyond the fact to know how many years we have to pay our contributions. These actions allow us to foresee the possibility of a movement where corporatist struggles are overcame, where bureaucrats get out of their depth, where the struggle is not limited to defend alleged social benefits.

THERE IS MUCH MORE TO TAKE THAN WHAT THEY WANT US TO BELIEVE!
GIVE UP THE PROSECUTION. FREEDOM FOR ALL…

Footnotes:
1. [All the notes are translator's notes] Originally published in French: L'état et les patrons ne comprennent qu'un seul langage…, on Monday October 18th 2010, translated by Prolétaires Internationalistes.
2. High schools.
3. Literally in French: "Nous avons remonté la fin du cortège à contresens".
4. Literally in French: "le service d'ordre des syndicats".
5. French play on words: "journaflics" is a combination of "journalist" and "flics" = "cops".
6. Literally in French: "jusqu'au-boutistes".
7. High school students.
8. Literally "breakers", it's a word invented by the bourgeoisie (government, media…) for "rioters".
9. In France, a "préfet" is a high-ranking civil servant who represents the state at the level of the "department" or the "region".

Sourced from libcom.com

‘Tory Scum, Education is a Right’ 5,000 riot in London

On the 10th of November 50,000 students and university workers from across Britain took to the streets in London to protest against proposed reforms which would triple the cost of University tuition to 9,000 pounds a year (AUD $14, 340). Around 5,000 students broke into and occupied the Conservative Party’s headquarters in the Millibank building, smashing windows, burning placards, throwing smoke bombs and trashing the lobby. Some groups of students managed to reach the roof of the building and hurled objects off the roof at police. Riot police were ordered in but were powerless to stop the protest. The protest was called by the National Union of Students and the University and College Union, although NUS tried to distance themselves from the occupation, calling it ‘disgraceful’ and the actions of a minority of ‘troublemakers’. Instead, they are advocating a pathetic strategy of attempting to influence politicians and even said they would not call further demonstrations. The protests are part of wider struggles against austerity measures in Europe including the previous weeks’ protest of 40,000 Irish students against tuition rises which led to the occupation of the Ministry of Finance.

REPORT FROM LEEDS CLASS WAR STUDENTS, http://ianbone.wordpress.com

‘… First and controversially I want to give credit where it is due to the student members not only of the SWP but also of the other “trot” student groups. I’m not one to usually say this as the SWP are a hundred times more annoying to deal with in the small pond of the university than they are in the real world. But these comrades, and I today have no difficulty calling them comrades, actually followed their words with deeds and got stuck in with the rest of us, paper sales forgotten. Today these people acted like class conscious students and not like the pawns of their political cliques and I only hope they can keep it up. Secondly and to some equally controversially, i am pleased to say that the anarchos and libertarians were completely out done by our “non-political” fellow students. I don’t want to sound all wanky and go on about Temporary Autonomous Zones but something did seem to happen when that glass broke,

it seemed that people's inhibitions smashed with it. We all suddenly came to realise that the police were not only out numbered but out maneuvered and out gunned. Students baring placard with slogans like "I only popped out for a pint of milk" were in no time at all happily breaking them over the heads of the nearest copper. And the first chant that these silverspooned students began after the doors went down and people got inside: "burn it down!-burn it down!- burn it down!" We realised that we not only controlled the entire building but also the square in front of it and the road it was on, the police were kettled in by us! Fires started to appear as people began stripping the card board from their placards in order to pass the wooden sticks to the front line burning the resulting piles....

We were a bit unsure of what to do with the truncheons and helmets once we had them not finding them very effective against the cops body armour so these too became projectiles...Students from the roof had located large foam fire extinguishers and set them off from the top of the building, dubstep blaring from the bike sound systems and chants and songs rippling across the crowd the violence against the building and the coppers seemed to become part of the dance, quite literally in some cases, students would dance in the buffer zone in front of the police only to finish their set with a well aimed kick punch of lugie to the face of a cobble stone through a window. As soon at the fire extinguishers were empty these too became weapons hurled down from the roof on the heads of the coppers forcing them to retreat under the awning of the building allowing the students to tighten their cordon around them.

... I felt that this could really be the beginning of something big, hopefully now the anarchist movement and in particular our elders and betters, and all those who still believe that you can't be working class and go to uni will give the students the support they deserve AND stop treating them as a separate class in society, use us! We are workers, in fact we are paying huge sums of money to be trained in to better workers we're angry and have litle to lose. ... It helped that the anarchist students were fairly on it: smashing down the cctv cameras and sending the fit team off with a bleeding head very early on in the proceedings, but all in all I'm happy to announce we were outclassed by the ingenuity and fighting spirit of students who had never been on a demo before. at current count there were 32 arrests, not bad on a demo of 45,000, (and we lay-about students managed to hospitalise 5 coppers at the last count.) THIS IS IMPORTANT COMRADES, THOSE ARRESTED WILL BE FACING SERIOUS CHARGES AND MANY FOR MANY OF THEM THIS WILL BE THERE FIRST DEMO AND POSSIBLY FIRST ARREST... OFFER WHAT EVER SUPPORT YOU CAN, IF WE WANT THIS SORT OF STUFF TO CONTINUE AND ESCALATE PEOPLE NEED TO KNOW THEY'LL BE LOOKED AFTER...'

The Return of the One Big Union?

This interview was conducted in December 2009 for the Reason in Revolt (RiR) project; an online compilation of source documents covering the history of Australian radicalism. www.reasoninrevolt.net.au. Small edits have been made for clarity; the rest of the interview will be published in future issues of Mutiny.

RiR: I'll be talking with Dave Kerin (DK) and Gabriel Kuhn (GK). Syndicalism is a type of economic system proposed as a replacement for capitalism and state socialism which uses federations of collectivised trade unions. Today Gabriel and Dave will be telling us about their experiences with two syndicalist unions. The first is the Industrial Workers of the World (IWW), a syndicalist union based in America. The second syndicalist union is the SAC, which in Swedish stands for the Central Organisation of Workers. Gabriel Kuhn is a member of both the IWW and SAC. He is currently visiting Australia. Dave Kerin is a member of the IWW in Australia and an organiser for the CFMEU in Morewell in Victoria. Tell us about the IWW?

DK: The IWW was formed in 1904 in America and 1907 here [Australia]. In the same year coincidentally the Harvester Judgement was handed down which went further along the road of arbitration, conciliation and putting in place a social contract. Both the Wobblies and the social contract came out of the decades of struggle from the 1850s through to the Depression in the 1890s. The workers' movement here was gaining in strength. Even though it had experienced some significant defeats in the 1890s it had learnt a lot from that. The conclusions that people were drawing was that the One Big Union was something that we needed. The anti-war movement of course came along in 1914 and the Wobblies here played a major role in that, in the anti-conscription campaign and the two referenda that were held around conscription. The Wobblies played a mighty role in that. As a result of their activities many of them did some pretty heavy jail time down here. They continued on by other names and as dual unionists inside other unions for decades after. Up until the 1930s the Wobblies in NSW were on par with the CPA in terms of numbers. So I was a younger man in the 70s coming into contact with their thinking. I was active with the BLF and in the Green Bans. Here was a form of social movement unionism that predated the BLF, so it caught my imagination as a young bloke. I went through the deregistration of BLF in the 1980s where the union movement, because of various leaderships and factional disputes, turned on each other to everyone's detriment. The boss was the only winner. When Howard came in and brought in the various anti-worker laws and fascist legislation a few of us realised that the union movement wasn't set up to cope with what was coming. At the end of 2004 we established Union Solidarity which was based on the Wobblies notion of One Big Union, an injury to one is an injury to all. Without calling it the IWW we established it. The other lesson (from the IWW) in that to me was that there were no membership lists, no minutes of meetings held, no assets held. Therefore there was nothing the employers could grab through courts and fines and so forth. We were just there to struggle and to grow through struggle. We didn't have many losses-I actually considered that we didn't have any losses! In one year we did more than 30 picket lines. So it was pretty full-on for 4 years and everybody just did themselves a real treat and whether they know it or not they behaved like Wobblies.

GK: How was international solidarity at the time?

DK: Just predating Union Solidarity a lot of the lessons that were learnt that drove people into Union Solidarity were learnt out of the MUA dispute in 1998. That received a lot of international support because the MUA is one union that is part of a strong international and behaves with good internationalist principles. That was one instance. Certainly we were always ready to reach out and ask for help and offer it where we could. We were as active as we could be in defending the rights of workers in other countries and participated in giving all sorts of assistance, some of which I can talk about, some of which I can't. We certainly gave a lot of help insofar as bringing people in to meet with the existing union movements and get those meetings set up, where we could help people from other countries network. When the Communist Party closed its doors a lot of that work went by the by. The Labor Party doesn't do that work. To the extent that it provides a political leadership for the organised labour movement it is just on the lines of you go out and get us elected and leave the rest to us. So we tried, in the small ways that we could, to reintroduce that internationalism, that activist internationalism.

RiR: Can you tell us what the IWW stands for in terms of its values, its aims and tactics? What makes it different from the normal trade union movements that we hear about in the media and see all the time? What is its philosophy?

DK: The Wobblies were on about changing the society that we live in and not just (getting) a bigger share of the existing one. We believe that the extent to which the unions have been successful in winning a larger share of the society in which we live in has only been for a small minority of workers in the world. To an extent we did it at the expense of our fellow workers elsewhere. It's trying to bring people together on the basis that that sort of society based on a division of people into a First, Second and Third World was only a temporary phenomena anyway. By its own dynamic this was always going to come to an end. You can see with globalisation, the same laws being moved all around the world, driving people down into the same conditions in First World countries (as in Third World countries). With Howard and that really strong neoliberal agenda you saw a bunch of workers looking around and seeing that our current union movement had us and the employers as litigants before the law. That style of unionism was now not capable of doing what it even used to do, let alone (working) for those of us who are concerned with a more just set of arrangements in the world, it was never designed for that anyway. It's taken the decades across the 20th century for that to be firmly established. The first thing about the Wobblies was that they were there to provide the organisational structure that one day could see workers run the industries that they currently worked in. After all if you look at the industries that they were based in, like the building industry, the shearing sheds, some on the waterfront, rail, workers run rail. For all those decades workers ran rail. The living proof was the public sector inside capitalist societies. Yes, workers can run the economy.

The next thing was the Wobblies were keen to make sure that the economy was a democratic space. In Union Solidarity we ran that line for the entire 4 years of our activism, that we were not asking for anything more than what the employing class have, that we want to be equal with them, that we have an equal say in

the economy as part of a democratic space. We believe that the vast majority in a democratic space will skew the economy and the society we live in in a more thoroughly democratic direction.

GK: Just to add a couple of points, ideologically I think that would be the same for a lot of syndicalist organisations. Syndicalism in general says that you're not trying to reform the wage labour system, you're trying to abolish the wage labour system. That's one of the basic fundamentals. In terms of action, the principle of direct action, that you're not trying to enter into negotiations with mediators, but, so to speak, you take those negotiations into your own hands. You refuse to negotiate if it seems like that doesn't lead anywhere, and take other forms of action.

The notion of the One Big Union, if you compare it to mainstream trade unions in most countries, one aspect has been that internationalism. Another aspect that has been traditionally very important, that is very important today and I think might be one of the reasons why there has been a resurgence of IWW groups in various countries, is that under that notion of the One Big Union it is actually possible to organise workers that often don't find a place within mainstream unions, migrant workers, temporary workers, etc. Often they are called precarious workers. A lot of mainstream unions don't have an answer to that, I think the syndicalist unions offer better prospects there.

RiR: I was going to mention direct democracy within the union itself. Does the union work from the ground up, is that the way you see it Dave?

DK: Too right. I've been in unions, the NSW BLF for instance, or the Miners Union at the moment, where there are very few full timers, where every resolution has to go out to the rank and file. In fact I just got knocked back on a fantastic project, I'll have to keep on pushing it, but we got knocked off, if you like, for all the right reasons, as the men were firmly in control. I'm currently working as an organiser in a union where the employer can say whether I can or cannot come into a workplace. My men are not the determining factor in that, it's him. I'm currently an organiser in a union where he can hold whatever meetings he wants, but my men have to ask for permission. I'm currently an organiser in a union where our members create billions of dollars a year for this mob and the money goes directly to a minority of shareholders who own the company. So all the things that existed in 1907 in Australia when the Wobblies set up, all the same divisions and dynamics are there, except that now we're looking at capitalism in decline, and not in ascendancy. I think that's the follow-on from Gabe's point before. We have to be on our toes dancing, and talking about the syndicalist tradition in a new way, and asking why would governments or employers be scared of an economy that was democratically controlled and collectively owned. Why would people be concerned with that? We've got to get that back on the agenda, but it's got to be very practical too. One of the aspects of syndicalism too is that idea of building the new world in the shell of the old. I don't think the Wobblies got a chance in the early years to investigate that thoroughly, but certainly some of us have been working on this for some time, and it looks like its starting to come to fruition, were we've begun to set up a social sector of the Australian economy, that is where workers are working at collectively owned enterprises, a sector of the economy where we're not just talking about some Golden Age off in the Future, we're actually talking about the here and now.

STILL FIERCE: Sydney Intersex, Sex, and/or Gender Diverse Collective Manifesto

STILL FIERCE welcomes all intersex, sex and/or gender diverse folk, their friends and allies. We are a community-based collective that aims to promote the interests of the ISGD community, and create an inclusive space for ISGD folk to meet, network, socialise and engage in ISGD activism and education.

ISGD is a term designed to encompass a variety of bodies, identities and experiences. STILL FIERCE recognises the potential exclusivity of terms like transsexual and transgender, and aims to promote the term ISGD as an alternative for those who live outside of mainstream, heteronormative or traditional sex/gender binaries. STILL FIERCE recognises that dominant understandings of sex (male or female) and gender (masculine or feminine) normalise cisgendered and cissexual bodies and identities, and render those who fall outside of this structure invisible, deviant, pathological, ill, deceptive or dangerous.

We welcome all folk who question, defy, play with or fuck up traditional understandings of the relationship between sex, gender and sexuality, and those folk who are left behind, left out or discriminated against because of their sex, gender, body or identity.

ISGD folk include: intersex, transsexual, transgender, trans*, tranny, genderqueer, cross dressers, butches, femmes, femme fags, fagettes, girlfags, boydykes, bois, transmen, transwomen, gender non-specific trans* people, tranny dykes, transfags, androgynes, neutois, dandies, flappychaps, fancy gentlemen, gentlefags, unicorns, beasts, monsters, drag kings and queens, bearded ladies, ladyboys, dandy campers, gender outlaws, gender pirates, gender variant, gender fluid, girly boys, princess boys, tomboys, cissies, androgynous, sinadrogynus (without sex and gender identity), people of sex and/or gender cultural differences. ISGD folk include many more people. Still Fierce regularly updates this list.

We recognize the huge diversity of people who are not cissexual or cisgendered, and that our diverse bodies, identities, sexualities and experiences cannot be contained under limiting terminology. STILL FIRECE aims to promote the use of the term ISGD as an inclusive alternative term. We aim to come together under the banner Intersex, Sex and/or Gender Diverse to discover our similarities, celebrate our differences, and work together to fight transphobia, homophobia and discrimination based on sex, gender and sexuality.

STILL FIERCE demands the right to self-determination. We believe that the state and/or medical professions should not have the right to dominate, determine or control our relationship to our bodies, sex or gender. We believe in ISGD self-determination, including:
- the right to nominate our own pronouns and have that desire respected;
- the right to accessible and free medical interventions for those who desire them;
- the right to alter our documents and legal status as we see fit, without having to meet unjust, arbitrary, state-enforced requirements;
- the right to refuse to nominate 'male' or 'female' status, or gendered titles on forms, applications, official and unofficial documents.

We demand anti-discrimination protections and collectively oppose all forms of violence against ISGD people. We demand fair treatment when dealing with government organisations, and an end to police violence and the transphobic prison system that consistently fails to recognise the needs of ISGD folk.

STILL FIERCE is opposed to all forms of oppression and discrimination. We recognise that transphobia, sex and/or gender-based oppression and homophobia can only be effectively challenged when we are also committed to resisting racism, classism, ableism and other forms of oppression. STILL FIERCE recognises that our struggle is intimately connected with that of other oppressed groups and aims to build meaningful relationships with other political struggles.

we meet weekly at TuTu, 22 Enmore rd, Newtown from 7pm , all welcome!
http:/stillfierce.wordpress.com :: stillfierce@gmail.com :: join us on facebook!

**** look out for a review of the STILL FIERCE Trans Day of Remembrance event, held at Serial Space on November 20 ****

We do not cross borders; borders cross us

Breakout conference aims to create a space where opposition to Australia's border protection regime can again transform into a movement; around which anger, hope, solidarity and resistance can be channelled into strategies for dismantling the border.

We need to break free from Australia's border protection regime. More than 4500 people are currently imprisoned in Australia detention centres – the highest number ever. Higher even than during the Howard era. How is it that after years of fighting against detention and border protection, we just seem to be going backwards?

Breakout will be a chance to reflect on previous movements against mandatory detention and borders. We need to learn from this history - to build on its strengths, and avoid reproducing its failures.

It is not enough to just say 'free the refugees'. We need to challenge definitions of 'refugee v economic migrant', that exclude and delegitimise those who cross borders to escape poverty, environmental destruction or internal displacement. Breakout will talk about the history of whiteness, race and racism in Australian society and globally and the role they play in producing borders that must be 'policed' and 'protected'.

Breakout will look at how race is used to create an idea of the 'nation' that includes some people, while excluding others. What are the ways that everyday policing and imprisonment is also geared towards reproducing this same idea of the 'nation'? Breakout is about trying to understand the relationship between the different institutions of incarceration – from the border to the gaol – and the relationship between the people that they target.

Breakout will be a space for anyone who is opposed to Australia's border protection regime to gather, strategise and ignite our collective inspiration.

What is the Cross Border Collective?

The Cross Border Collective is a network of people opposed to forced deportation, and the ways in which the border is constructed to the benefit of capital instead of people.

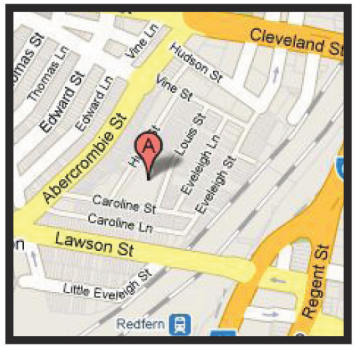
www.breakoutconference.org

Breakout Program

A conference for the free movement of people.

10-12 December, 2010

Redfern Community Centre
29-53 Hugo Street
Redfern NSW 2016



FRIDAY 10 dec

5.30 - 6.00pm Tea & canapes
6.00 – 6.30pm Woomera video screening
6.30 – 7.00pm Facilitated discussion

SATURDAY 11 dec

9.30 – 10.00am Welcome to Country / Conference framing
10.00am - 12.00pm
Plenary: Introduction to a critical analysis of borders
12.00 – 1.00pm Workshop 1: Immigration law
Workshop 2: RISE: advocacy and campaigns
1.00 – 2.00pm Lunch
2.00 – 3.30pm Plenary: Race politics in Australia
3.30 – 4.30pm Actions & generating Ideas
4.30 – 5.30pm Small group discussions stemming from ideas

Evening Presentation & Performance

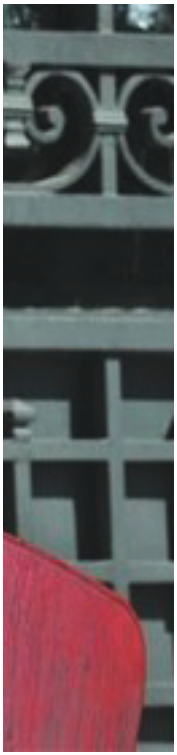
Presentation on conditions on Christmas island and performance by Mohsen in Montague Gardens, Cambridge St Enmore. Bring picnic food.

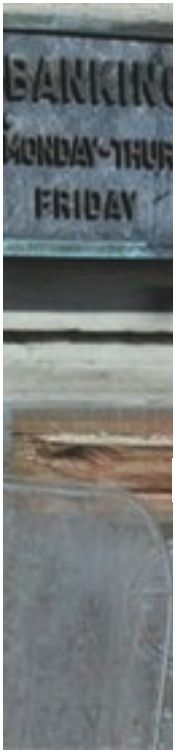
SUNDAY 12 dec

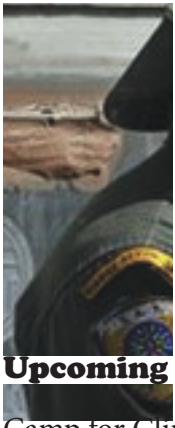
10.00am - 12.00pm Plenary: Climate & Population
12.00 - 1.00 Workshop 4: Abolition
Workshop 5: Deported to Danger: the situation in Sri Lanka and Afghanistan
1.00 – 2.00pm Lunch
2.00 - 4.00pm Strategies for resistance
- discussion about where to go from here

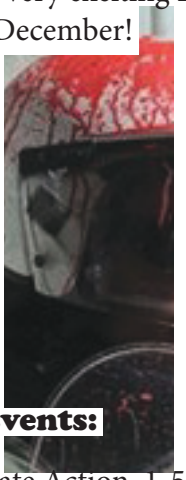
In this Month's Mutiny Zine:

- Still Fierce's manifesto details the core politics of the Sydney Intersex, Sex and/or Gender Diverse Collective.
- Evicted squatters detail their eviction and talk about the housing crisis in a letter to their neighbours,
- A Transcript of Gabriel Kuhn's 2009 interview on the history of Australian radicalism and the IWW
- Articles on the inspiring resistance against the Austerity Measures that are being enacted in the UK and France.
- and the full program of the very exciting Breakout Conference, happening in December!









Upcoming Events:

Camp for Climate Action, 1-5 December, Bayswater Power Station, Hunter Valley NSW. Campsite to be announced soon. climatecamp.org.au

Nuclear Freeways campaign fundraiser, Thursday 9th December, Monti Gallery 168 Day St, Darling Harbour. Art exhibition, performances, food and wine. The nuclear freeways campaign is part of a broader campaign to stop the imposition of a nuclear waste dump in the NT.

Regular events at Black Rose, 22 Enmore Road:

Wednesdays 7pm (cooking from 4pm): The People's Kitchen. Free vegan food.

Saturdays, from 5pm, Open self-organised C.A.F.E. Fuck the commercial venues! Relax with comrades.Hang out, drinks, snacks, music, games and more.

Mutiny is an anarchist collective based in Sydney. We meet regularly, contact us on mail: c/- PO Box 4, Enmore, NSW 2042, Australia. email: mutineers@graffiti.net web: back issues at www.jura.org.au/mutiny. The mutiny zine collective does not necessarily agree with all the opinions of contributors.Contributors do not necessarily agree with all the opinions of the mutiny collective. The mutiny collective doesn't agree with all the opinions of the mutiny collective.